

The frontier outrages which have given the Mas'úds their bad name, are organised by a few professional brigands who distinguish themselves by the name 'payáwars' or 'diláwars.' Small parties of ten or twenty men under these leaders lurk at the mouths of the mountain passes till the sun is down, and the night moonless. Their onslaught on a village, 'halla' as it is termed, is generally made before midnight, and frequently begins with a discharge of stones which they hurl with great force and precision. They slash and stab indiscriminately—but as a rule spare the women—and carrying off the village cattle, regain their mountain fastnesses before daylight.

The Shíránís occupy the Takht i Sulaimán itself. Under a leader named Katál Khán, they gave much trouble in the early years of our administration ; but since the expedition which was sent against them in 1853, they have been peaceably disposed.

Passing from these tribes, which are beyond our jurisdiction to those which are wholly or partially British subjects, we come first to the Battannís, who are allied to us, and are conveniently interposed between ourselves and the Wazírís. They formerly lived on the other side of the Takht i Sulaimán, but were driven thence by the Ghiljíís in the reign of Sikandar Lodí. They are of three subdivisions, Tatta, Danná and Wraspún. Then we may mention the Miánís, a nomadic and mongrel race of Pawindah squatters. They are found chiefly in the Tánk sub-division near the mouths of the passes. Tánk is a small 'aláqa in the north-east corner of the district, which is under the management of a nawáb, though entirely subordinate to British authority. It is now fresh in our memories as the scene of the accident which proved fatal to Sir Henry Durand. The ruling tribe is the Daulat Khel. This tribe together with some of its neighbours, dates its occupation from the reigns of Bábar and Humáyún. It seems probable that adherents of the Lodí dynasty were ousted from their lands by followers of the conquering Mughuls, and this perhaps accounts for some of the convulsions which have transplanted several tribes in the Dámán. The leader of the Daulat Khel, Sháh Báz or Khán Zamán by name, formed a league with the Gandapúr tribe, and succeeded in driving out the Marwatís and other rivals from Tánk.

The present Nawáb belongs to a family known as the Khattí Khel, who first came into notice about seventy years ago, when one Kattál Khán attempted to establish his authority over the tribe, but lost his life in the attempt. Kattál Khán left a son Sarwar Khán, who a few years later avenged his father's death, and obtained supreme power over the tribe. Sarwar Khán was a chieftain of unusual ability, and his name is still a household word in Tánk. He rebuilt and fortified Tánk, raised the large fort of Dabbra beyond it, extended irrigation, and by attracting cultivators converted his territory into a fertile and verdant garden. He died in 1892, Vik., and was succeeded by his son Allahdád Khán, a man of much inferior character, who finding himself unable to pay the revenue demanded by the Sikhs, fled to the Mas'úd hills. For some years after this, Tánk was the scene of struggles between the exiled Allahdád Khán, and three Pathán chieftains, to whom the Sikhs had leased the government, and again between these and Fath Khán Tiwánah. Eventually both Fath Khán Tiwánah and Sháh Nawáz Khán, son and heir of Allahdád Khán, were driven into exile, from which they did not return till the British occupied the country. Then, through the influence of the late Sir Herbert Edwardes, Sháh Nawáz Khán was restored to the government of Tánk, which he still holds. As he is connected with the Mas'úds both by birth and marriage, his political importance is considerable. There are many very romantic incidents in the history of this Khattí Khel family, but our space does not admit of their repetition. There is another very small tribe in the Tánk 'aláqa, that of the Tátúrs.

South of Tánk, lies the territory of a larger Pathán tribe, the Gandapúrs. Their origin as claimed by themselves, is more pretentious than that attributed to them by their rivals. Not content with their dignity as Afgháns, they must needs claim to be Sayyids, and profess a descent from Mír Sayyid Muhammad Gesú-Daráz. The story of this saint and his three wives is given in Bellew's *Afghanistan*, page 64. By his Kákar wife, he had a son named Satúrí, who in his turn was the father of Tarai. Tarai eloped with a Shírání maiden, and in consequence of this adventure had to leave his father's home. As he was leaving, his father gave him the name Gandapúr. The etymology thus invented for the name of the

tribe, is unfortunately ambiguous as well as fanciful, and is interpreted by some as a blessing, by others as a curse. As the *d* in Gandapúr is cerebral, the name does not seem to be connected with the Persian word 'ganda,' in which the *d* is dental. Gandapúr had four sons and one daughter, Ya'qúb, 'Imrán, Husain, Bráhím and Bíbí Khúbí. These have given their names to five of the Gandapúr sub-divisions,—'nálahs' as they are called. The sixth náláh known as the Dreplára, a Pushtú word, meaning 'offspring of three fathers,' has been formed by the union of three miscellaneous tribes not originally Gandapúrs, viz., the Shakhai, Marera, and Umara. The Gandapúrs were driven out of Khurásán by a league of the Lahúns and Kákars, but their first permanent settlement in the plains seems to have been on the occasion above referred to, when there was a general crusade against Lodí and Súrí Patháns. Their first station was at Rohrí, (Roree) probably as dependents or allies of the Daulat Khel. For years after this, the Gandapúrs retained their commercial and nomadic character, being in fact Pawindahs, as some of them are still; but gradually they extended their cultivation on the banks of two mountain torrents, the Lúní and the Takwárah, till they lost their migratory habits. When Ahmad Khán Durrání invaded India, Hájí Attal Khán, nephew of the 'Chilwashtí,' or leader, of the Gandapúr tribe, accompanied him with a troop of followers, and these Gandapúrs distinguished themselves by their valour at the great battle of Pánípat, A. D. 1760. The Gandapúrs are in some respects a very fine race. They are men of powerful physique, and of great bravery, but are quarrelsome and litigious beyond all bounds. For some years the tribe has been divided into two great factions, headed by two cousins, Guldád Khán and Kálú Khán. The tendency to rivalry and enmity between cousins is almost proverbial among Patháns. The land tenure of the Gandapúrs is so peculiar, that it deserves passing mention even here, while its intricacies would afford material for a voluminous revenue report. Each of the six nálahs, or divisions of the tribe, holds 6000 imaginary shares called 'daddís,' making a total of 36,000 'daddís' for the whole land of the tribe. In each village there is land held by each of the nálahs, either by each one separately, or by two or more nálahs jointly, or by the whole

tribe in common ; and in each village, the fields so held are often scattered and distant from one another. The original theory of this tenure was, that there should be a periodical *swap*, a redistribution of the land among the six nálahs every sixth year, so that each might be fairly treated, and every individual feel it his interest to defend the whole tribal land. A similar custom exists in some other Afghán tribes, and is probably practicable while the tribe retains its migratory habits, though not afterwards. The theory is no longer acted upon by the Gandapúrs. At present, if we would attach a *positive* meaning to the word 'daddí,' we must do so by taking as our integer neither the whole land of the tribe nor the whole land of the nálah, but the land of each family or 'Khel' in the nálah. By marking off the lands of each Khel, a feasible though difficult task, and by ascertaining the number of members in the Khel with the number of daddís held by each member, the word daddí ceases to be a mere metaphysical expression. This, however, is not the only difficulty in Gandapúr tenure. Although the daddís represent ownership in commonalty not in severalty, each plot of land may and must have some one authorized to dispose of it. He is called the 'latband' or 'adná málik,' and differs from an hereditary tenant inasmuch as he has authority to sell. Add to these difficulties a universal system of mortgage ; add also the complications caused by the peculiar mode of irrigation, and we have in the Gandapúr villages a tenure unequalled for confusion and complexity. Partly in consequence of this complexity, and partly from the perpetual quarrels of the tribe, it has been found necessary to hold the 'aláqa khám tahsíl,' Government taking three-tenths and the daddídárs one-tenth of the produce, while the remainder goes to the latband and his cultivators.

Further to the south, beyond the Gandapúr territory is Dráband, the country of the Míán Khels and Bakhtíárís. The great body of the Míán Khels are still wandering merchants, who visit India in the cold weather and return to Khurásán in the summer, but a portion of the tribe has settled down to agriculture. The chieftain of the Míán Khels, best known in the history of the district, was named 'Umar Khán. He fought with the Saddozaí rulers of Dera, until he was captured and beheaded by an act of shameless treachery.

The Míán Khel, like their neighbours, the Gandapúrs, delight in complications of tenure. The primary division of their land is into 'tandobí,' or irrigated, and 'vichobí,' or unirrigated, in both of which, property is represented by fractions variously and fancifully expressed.

The Bakhtiáris though spoken of as a distinct tribe, have now been absorbed by the Míán Khels, who have fifteen or sixteen subdivisions of their own, each possessing a greater distinctive importance than the Bakhtiáris. Among these the Músázaís, the Sayyid Khel, the Shádí Khel, and the Sháhí Khel, are the most powerful.

The Míán Khels once had a great feud with the Gandapúrs, and besieged them at Rohrí. The quarrel was only appeased by a singular treaty to the effect that the Gandapúrs should emigrate for one year, and that in the interim the Míán Khels should satisfy their desire for vengeance by burning Rohrí to the ground. This was done, and at the end of the year the Gandapúrs returned, and reoccupied the country. Probably this story is from a Míán Khel authority, as it is ignored by the Gandapúrs.

Next to the Míán Khels come the Bábars, a gentlemanly and well-to-do tribe. There is but a small colony of them in British territory, but they are numerous in Khurásán itself, in the neighbourhood of Qandahár. Their settlement in the Dámán was subsequent to that of the tribes previously named. In our territory, Chaudwán is their chief town. Edwardes borrows a good story from popular tradition to illustrate the acuteness of the Bábars. Once on a time they entered into an agricultural partnership with the devil, and gave him his choice of the roots or stalks of the harvest. The devil chose the stalks, upon which the Bábars sowed nothing but onions, carrots, and turnips. The devil, very naturally annoyed, insisted next harvest on getting the roots, so the Bábars grew wheat and sugar.*

Beyond the Bábars are the Ustaránís. They live partly within and partly beyond the border, their chief town Kúí being in inde-

* This story is also commonly related in Saxony and Silesia. The peasants made the same contract with Rübzahl, the spirit of the Sudetic Range. In fact, he got his name from the contract; for Rübzahl means 'turnip-counter.' He came to count his turnips, and found that the peasants had sown rye.
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pendent territory. Their settlement in the Dámán only dates from a hundred years back. They have always borne a good character as brave and honest men, but have generally been at feud with some of the Baloch tribes to the south. At the time of annexation, they were at feud with the Kasránís. At present they are in league with the Kasránís against the Bozdárs.

Southernmost of all the Pathán tribes, come the Khatráns, of whom a colony live at the town of Vahowah in the extreme south-west corner of the Dera Ismail Khán district. All the tribes of the Dera Ghází frontier are Baloch, and there is one Baloch tribe intermixed with the Khatráns whose chieftain resides in the Dera Ismail district. This is the Kasrání tribe, and the chieftain is a son of Kaura Khán, who distinguished himself three years ago by carrying off the Deputy Commissioner.

One more Pathán tribe remains to be noticed, the Khissors—who occupy the belt of land lying between the Káfir Koṭ or Khissor range, and the Indus. Besides these, there are numerous families of influential Afgháns resident at Dera itself.

Taking the agricultural population remote from the frontier tribes, we find it composed chiefly of Baloches and Jats. Among the former are the sub-divisions Kuráí, Hot, Laghári, Gishkorí, Kuláchí, Rind, Girsar, and Chándia, in the neighbourhood of the Saddar, while Nutkánís, Laskánís, Gurmánís, and Mallánas, are predominant in the south. Among Jats are the sub-divisions Sáhí, Wáíl, Saggú, Khar, Mapál, Husám, Kánjan Kalerá, and many others. There is a curious ambiguity in the local use of the word 'Jat.' Sometimes it is applied to an agricultural caste, and thence extended to zamíndárs generally, as is the case all over the Panjáb. Sometimes also it means a camel driver as distinguished from a zamíndár. But the name certainly indicates a tribal distinction here as elsewhere, though the Jats of this neighbourhood are a confused race, in every respect inferior not only to the noble Sikh population of the north-east Panjáb, but also to the Muhammadan Jats of the central Duábs. Jats are very numerous in Afghánistán, and the supposition that they entered India from the southern passes of the Sulaimán range is much more probable than the theory which introduces them from the countries beyond Kashmír.

